Mantralaya Kshetra Darshana

Hari Sarvottama – Vaayu Jeevottama – Sri GuruRaajo Vijayate

bhargavasarma (nirikhi krishna bhagavan)

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ಓಂ! ಶ್ರೀರಾಘವೇಂದ್ರಾಯ ನಮಃ

Mantralaya Kshetra Darshana

पूज्याय राघवेंद्राय सत्यधर्मरताय च ।
भजतां कल्पवृक्षाय नमतां कामधेनवे ॥

रंगोत्तुंगतरंगमंगळकरश्रीतुंगभद्रातट
प्रत्यस्थद्विजपुंगवालयलसन् मंत्रालयाख्ये पुरे ।
नव्येंद्रोपलनीलभव्यकरसद्बृंदावनांतर्गतः
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ।।

ರಂಗೋತ್ತುಂಗತರಂಗಮಂಗಳಕರಶ್ರೀತುಂಗಭದ್ರಾತಟ
ಪ್ರತ್ಯಸ್ತದ್ವಿಜಪುಂಗವಾಲಯಲಸನ್ ಮಂತ್ರಾಲಯಾಖ್ಯೇ ಪುರೇ |
ನವ್ಯೇಂದ್ರೋಪಲನೀಲಭವ್ಯಕರಸದ್ಬೃಂದಾವನಾಂತರ್ಗತಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಭವಂ ಮಂಗಲಂ ||

In the above sloka from Sri Raghavendra Mangalashtaka, Sri Appannacharyaru is extolling Mantralaya as a town located on the banks of sacred and auspicious river Tungabhadra which is a home for Brahminical activities where majestically and gloriously located like a fresh gem is the sacred Brundavana the abode of Guru Saarvabhouma Sri Raaghavendra Swamy.

True to the spirit of the above sacred words, Mantralaya along with its agglomeration on the banks of holy river TungaBhadra and its hinterland is in existence since time immemorial right from the days of Bhakta Prahlada in Krutayuga.

TEMPLES OF MANTRALAYAM (Part-1)

MANCHALI (Mantralaya) DURGA

(Kula-DEvata of Sri Prahlada Raayaru whose incarnation is Mantralaya Guru Saarvabhauma Sri Raghavendra Swamy)

MANCHALAMMA (Mantralaya Durga Devi) the presiding deity (Graama Devata) of Mantralayam the sacred abode of Guru Sri Raghavendra Swamy in whose name Mantralaya was originally called as Manchala or

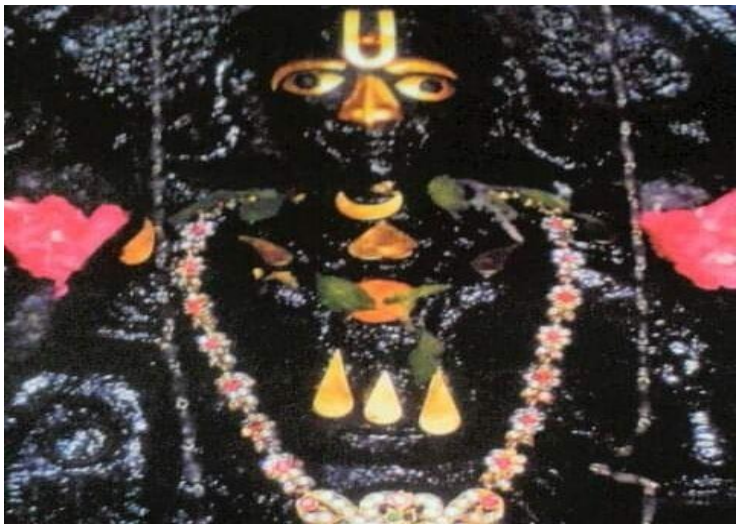
Manchaali. The Goddess is revered as Sri Renuka Devi (Renuka Yellamma) with Durga amsha.

It seems Sri Rayaru used to worship Her daily before his Brindavana pravesa and also sought the consent and approval of Goddess Maanchalamma for his settlement in Manchali. Accordingly, She, gave darshan to Sri Raghavendra Theertharu and blessed him of all Her divine support in his endeavors.

In turn Sri Raaghavendra Theertharu assured her that whoever visits Mantralayam would first visit her temple, have darshan of Goddess Manchalamma and then only have the darshan of Sri Raayaru (Moola Brundavana).

Since then, whoever visits Mantralayam would first visit Manchalamma temple, have darshan of Goddess Manchalamma and then only have darshan of Sri Guru Raayaru (Moola Brundavana). This is the custom that is being followed even today; it is mandatory and vachana of Sri GuruRaayaru;

Mantralaya Srinivasa Devaru
(Lord Venkateswara)



Mantralaya Srinivasa Devaru – Vigraha sculpted & installed by Sri Guru Raayaru

An ardent devotee of Lord Sri Venkateswara and with whose blessings and worship Rayaru was born to his parents.

A chatuHshashti-kalaakovida Sri Raayaru had mastery in several arts and one such mastery is evident in the temple of Lord Venkateswara at Mantralayam where, the idol of Lord Srinivasa was sculpted and installed by Sri RaAyaru with his own hands. One can find this temple of Lord Venkateswara about one km from Manchalamma temple, near the house of Archakaru (priest) of Moola Brindavana;

MOOLA BRUNDAVANA (Mantralayam)

Sri Guru Raayaru took his Diwan Venkanna to a place called Maadhavaram (near Mantralayam) and identified a rock stone on which Lord Sri Rama sat during his search travel for Goddess SitaDevi in Tretha Yuga.

Sri Rayaru wanted his Brundavana to be built with the stone of that particular rock that was sanctified by Lord Sri Rama's touch (sparsha).

Lord Sri Ramachandra's sojourn at Madhavaram (near Mantralayam) during his Vanavaasa; the stone on which Lord Sri Raama rested became the fort of Sri GuruRaayara Moola Brundavana on the banks of TungaBhadra;

On the set date (11th August 1671 AD), Sri Raayaru went and sat on the preselected spot as said above and his Brindavana was built with the stone that was

brought from Maadhavaram as per Sri Raayaru's directions.

Inside Brindavana Sri Rayaru was fully covered with hundreds of Sri Vishnu Salagramas apart from Mruttika. Thus the Moola Brindavana of Sri Raaghavendra Swamy came into existence that was,

sanctified with Sri Raayaru himself sitting inside on a sacred and celestial spot,

filled with all the power of Divinity,

rightly referred to as Mantralayam;

the abode of RajaAdhiRaAja

Guru Saarvabhouma Sri Raaghavendra Swamy;

Why did Sri Guru Raayaru choose Mantralayam as the spot for his Brundavana (abode)?

Sri Raaghavendra Swamy was in search of an appropriate spot at Manchali (Mantralayam) to make it as his abode (Brundavana).

On one such occasions, he asked his Diwaan Venkanna (a great devotee of Sri Raayaru) to dig at a particular spot near Goddess Manchalamma temple where a Homakunda (sacrificial fire place) was found.

Sri Raayaru told Venkanna that the spot was the place where he (as Prahlada Rayaru) had performed a large scale Yagna in Krutha Yuga.

And also that was the spot where, in Dwaapara Yuga Arjuna (Mahabharatha fame) during his Jaitra Yatra (for performing Raajasuuya Yaaga by Dharma Raja) could not defeat the local king Anusalva as his chariot was standing on that pot (Homa Kunda).

Of course on Lord Sri Krishna's advice Arjuna could defeat him when he moved a little away from that spot.

Such was the significance and sanctity of the spot that Sri Raayaru could identify it with his divine powers.

Accordingly, Sri Raayaru chose this spot at Mantralayam for his Brindavana pravesa where Moola Brundavana was built that we all see, have darshan and worship on the banks of the holy river Tungabhadra.

पूज्याय राघवेंद्राय सत्यधर्मरताय च | भजतां कल्पवृक्षाय नमतां कामधेनवे ||

दुर्वादि ध्वांतरवये वैष्णवेंदीवरेंदवे | श्रीराघवेंद्रगुरवे नमोत्यंतदयाळवे ||

मूकोपि यत्प्रसादेन मुकुंद शयनायते | राजराजायते रिक्तो राघवेंद्रं तमाश्रये ||

आपादः मौलि पर्यंतं गुरूणां आकृतिं स्मरेत्

तेन विघ्नाः प्रणश्यंति सिध्यंति च मनोरथाः ||

ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ |

ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ ||

ಆಪಾದಃ ಮೌಲಿ ಪರ್ಯಂತಂ ಗುರೂಣಾಂ ಆಕೃತಿಂ ಸ್ಮರೇತ್

ತೇನ ವಿಘ್ನಾಃ ಪ್ರಣಶ್ಯಂತಿ ಸಿಧ್ಯಂತಿ ಚ ಮನೋರಥಾಃ ||

ದುರ್ವಾದಿ ಧ್ವಾಂತರವಯೇ ವೈಷ್ಣವೇಂದೀವರೇಂದವೇ

ಶ್ರೀರಾಘವೇಂದ್ರಗುರವೇ ನಮೋತ್ಯಂತದಯಾಳವೇ ||

ಮೂಕೋಪಿ ಯತ್ಪ್ರಸಾದೇನ ಮುಕುಂದ ಶಯನಾಯತೇ

ರಾಜರಾಜಾಯತೇ ರಿಕ್ತೋ ರಾಘವೇಂದ್ರಂ ತಮಾಶ್ರಯೇ ||

Mantralaya MukhyaPrana Devaru (Lord Hanuman)

Being a great devotee and upasaka of Lord Hanuman, it was Sri Rayaru's wish that the idol of Lord Hanuman should be erected opposite to his Brindavana.

Accordingly, opposite to the Moola Brindavana we find a temple of Lord Hanuman (Aanjaneya Swamy) carved on the same stone with which Sri Rayaru Moola Brindavana was built.

Mantralaya Rudra Devaru

Outside Lord Hanuman temple on the right side we can also find the presence of Lord Shiva in the form of Shiva Linga. It is believed and said that this was found while excavating the spot for Brindavana at Mantralayam and said to have been worshipped by Prahlada Rayaru in KritaYuga.

Sri Moola Raama Devaru

Moola Raama is the name of Sri RaAma Devara Vigraha that was sculpted by Viswakarma, worshipped by Lord Brahma and passed on to Ikshvaku dynasty and down the line over a period of time. Later on it reached Kalinga Desa by passage of time when it was procured

by Madhva Saint Sri Narahari Theertharu as per the directions of Sri MadhvacharyaRu who also worshipped it and later on passed on to His successors. Finally, it reached Sri Raghavendra Swamy and is being worshipped even today at Mantralaya Sri Raghavendra Swamy Matha.

Sri JaganathadasaRu in one of his kirthanas has narrated the history of these Idols in the same chronology as has been done by Sri VaadeendrathirthaRu in "Sri Raghavendra-matha-gatharchagathi-krama", a book authored by him. Sri VijayadasaRu has composed separate Suladi depicting the events leading to the possession of these idols. A must see divine spectacle one can have its darshan during the daily Pooja/ritual by the incumbent Swamiji.

Sri VaADeENDrA THEERTHARU

वंदारुजनसंदोहंमंदारतरुसन्निभम् ।

वृंदारकगुरुप्रख्यं वंदे वादींद्र देशिकम् ॥

Adjacent and to the left of Moola Brindavana of Sri Raghavendra Swamy at Mantralayam, we find another Brindavana built in the name of Sri VaAdeEndra Theertharu the fifth descendant in the lineage of Guru Sarvabhouma Sri Raghavendra Swamy. He belongs to the 18th century.

In fact, Sri Vadeendra Theertharu was the great grandson of Sri Guru Raayaru (in his poorvasrama) who was just two years old when Sri Raayaru entered into Brindavana.

Sri Raayaru who had a vision of this child prodigy becoming a saint and his successor in course of time, had kept ready the Brundavana that was originally meant for him brought by Diwan Venkanna.

Sri Vadeendra Theertharu was a great scholar and an ardent devotee of Sri Raghavendra Swamy and had composed number of verses in praise of Sri Rayaru.

It is said that on one such occasion, when Sri Vadeendra Theertharu was singing his verse 'Gurugunasthavana' in front of Sri Rayaru Moola Brindavana, whole Brindavana nodded in appreciation of his scholarly work.

Along with Moola Brindavana, daily pooja and rituals are also held to the Brindavana of Sri Vadeendra Theertharu at Mantralayam.

Devotees while performing pradakshina of Sri Raayaru Moola Brindavana, simultaneously cover pradakshina of the Brindavana of SriVadeendra Theertharu also. Jyeshta Sukla Navami is Aaraadhana day of Sri VadeEndra Theertharu.

Other Brindavanas…

As we move towards backyard of the Moola Brindavana we find a row of Brindavanas of some of the Pontiffs who succeeded Sri Raghavendra Swamy in the later years. Daily pooja and other rituals are performed to these Brindavanas also as per the Mutt's sampradya.

These Brundavanas belong to…

Sri Sudharmendra Theertharu
Sri Suvrateendra Theertharu
Sri Suyameendra Theertharu
Sri Sujayeendra Theertharu
Sri Sushameendra Theertharu
Sri Suyateendra Theertharu

Facing these Brindavanas we find a big Aswattha Vruksha) where devotees perform Naga Pratishta and also there is a Shamee Vruksha within the vicinity.

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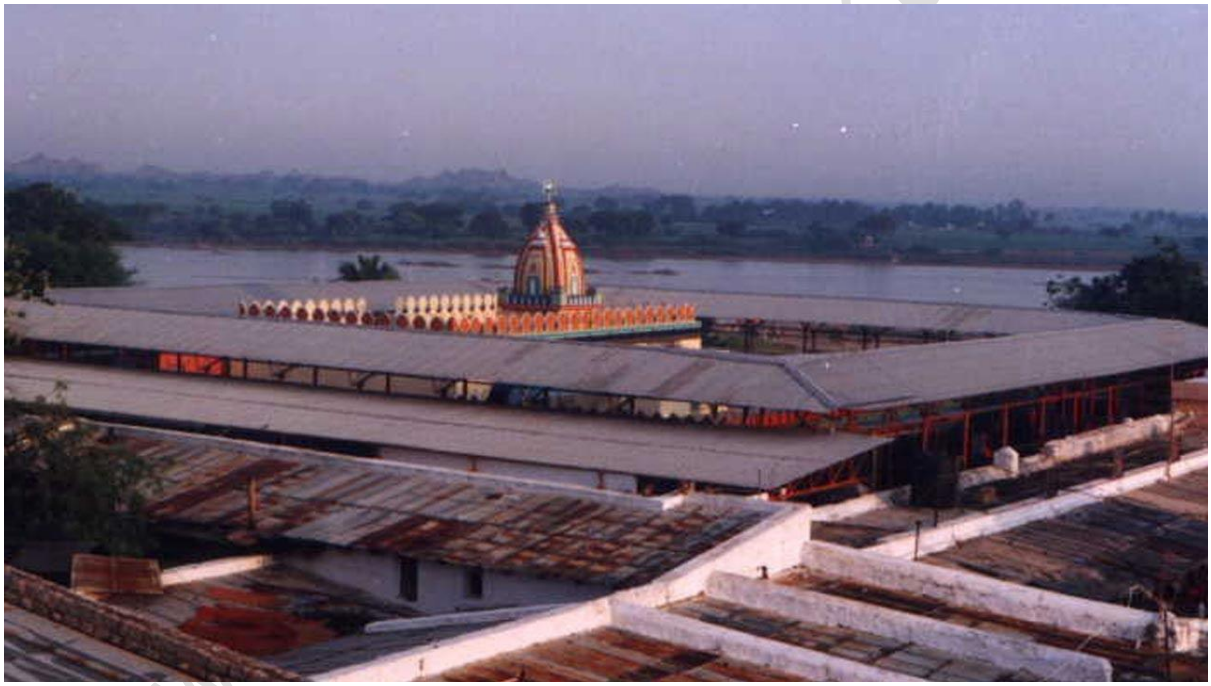
TungaBhadra River



Standing as a tall witness to the history & glory of Mantralayam, the holy river Tungabhadra is flowing in and around Mantralaya kshethra. A holy bath in river Tungabhadra is a blissful experience. Did you know the divine origin of TUNGABHADRA river from the tusk of Sri Vishnu Avathara Lord Varaha.

ganga snaana tunga paana

सभी नदी भक्तों ने स्वीकार किया है कि गंगा का स्नान और तुंगा का पान मनुष्य को मोक्ष के रास्ते ले जाता है।

There is a belief among the devout that taking bath in Ganga river and drinking water of Tunga (Tungabhadra) river will lead one towards Moksha maarga;

हीनेऽन्योपसमेताभ्यामूना च सरयू तथा ।
तुंगभद्रा समा तस्याः काळंद्यूना ततोधमा ॥

ಹೀನೇಽನ್ಯೋಪಸಮೇತಾಭ್ಯಾಮೂನಾ ಚ ಸರಯೂ ತಥಾ |

ತುಂಗಭದ್ರಾ ಸಮಾ ತಸ್ಯಾಃ ಕಾಳಂದ್ಯೂನಾ ತತೋಧಮಾ ||

In Nadee Taratamya Stothra (Guru Saarvabhouma Sri Raghavendra Swamy virachita) holy TungaBhadra river has been quoted fairly higher in Taratamya after SAraswati & SAraru rivers.

ರಂಗೋತ್ತುಂಗತರಂಗಮಂಗಳಕರಶ್ರೀತುಂಗಭದ್ರಾತಟ

ಪ್ರತ್ಯಸ್ಥದ್ವಿಜಪುಂಗವಾಲಯಲಸನ್ ಮಂತ್ರಾಲಯಾಖ್ಯೇ ಪುರೇ |

ನವ್ಯೇಂದ್ರೋಪಲನೀಲಭವ್ಯಕರಸದ್ಬೃಂದಾವನಾಂತರ್ಗತಃ

ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ||

In the above sloka from Sri Raghavendra Mangalashtaka, Sri Appanacharyaru is extolling Mantralaya as a town located on the banks of sacred and auspicious river **Tungabhadra** which is a home for Brahminical activities where majestically and gloriously located like a fresh gem is the sacred Brundavana the abode of RajaAdhiraja Guru SaArvabhouma Sri

RaAgHavendra Swamy the king of ascetics, an epitome of auspicious attributes, may He bless us with prosperity which is firm and long lasting.

Presence of TungaBhadra river in ChaturYugas...

> Krutha Yuga -

Tunga & Bhadra (TungaBhadra) rivers originated from the Tusk of Lord Varaha (Sri Varaha Avathara);

Mantralayam the abode of Sri GuruRaayaru > Moola Brundavana which was YagnaKunda where Prahlada Rayaru performed Yagna (Sri Nrusimha Avathara);

Temple of Manchalamma at Mantralayam - Kuladevata of Prahlada Rayaru;

> Treta Yuga-

Anjanaadri parvatha (birth place of Lord Hanuman) on the banks of TungaBhadra at Chakratheertha (Hampi);

Erstwhile legendary Kishkindha Nagara of the epic Ramayana period ruled by the great Vanara King Vaali and later by his brother Sugreeva.

Lord Hanuman associated with Vanara King Sugreeva dwelled at this place and it is believed that Lord Sri Rama had met Sri Hanuman for the first time in this region. Lord Sri Rama and his brother Sri Lakshmana during the course of their search for Goddess Sita Devi stayed in this region for some time.

Some of the legendary names of Ramayana period that we hear like, Maalyavantha Parvatha, Rishyamooka Parvatha are believed to be in this region. Sacred theerthas like Chakra Theertha, Pampa Sarovara are located in this belt apart from the sacred river Tungabhadra.

Sri Seetha Laxmana sametha Sri Kodanda Rama temple installed by Vanara King Sugreeva on the banks of TungaBhadra river at Chakratheertha (Hampi);

Lord Sri Raamachandra's sojourn at Madhavaram (near Mantralayam) during his Vanavaasa; the stone on which Lord Sri Raama rested became the fort of Sri GuruRaayara Moola Brundavana on the banks of TungaBhadra;

> Dwapara Yuga-

Arjuna fought with King Anusalva at the spot of current Mantralayam (on the banks of TungaBhadra) during the course of Rajasuya Yaaga;

Sangameswaram (Nivrutti Sangama) the spot where TungaBhadra meets Krishna river, where DharmaRaja (Yudhhishtira) did pratishta of Shiva Linga which became a famous Shiva Kshethra called Sangameswaram;

> Kali Yuga-

Nava-Brundavana a small island in the Tungabhadra River is situated near Anegondi in Gangavathi Taluk of

Koppal district in Karnataka state. This is an abode chosen by nine eminent Saints (Yatis) of Aacharya Sri Madhva's heritage for their mortal remnants to be laid to rest.

These nine Brundavanas are standing as a testimonial to the glory and significance of Madhva philosophy and culture. Amply sanctified with the presence of Moola Brundavanas of nine eminent Saints, Nava Brundavana has become one of the revered pilgrim centers in general and for the Madhva fraternity in particular.

Sri Narahari Theertharu (direct disciple of Sri Madhvacharyaru) Moola Brundavana is on the banks of TungaBhadra at Chakratheertha (Hampi);

Yanthroddharaka Hanuman installed by Sri VyasaRajaru on the banks of TungaBhadra at Chakratheertha (Hampi);

Mantralayam the abode of GuruSaarvabhouma Sri Raghavendra Swamy on the banks of TungaBhadra;

Sanctified with the memories of Sri GuruRayaru's stay at Bichhali (near Mantralayam), his association with Sri Appanacharya the beloved disciple and an ardent devotee of Sri Raghavendra Swamy, presence of Ekashila Brundavana is on the banks of TungaBhadra river.

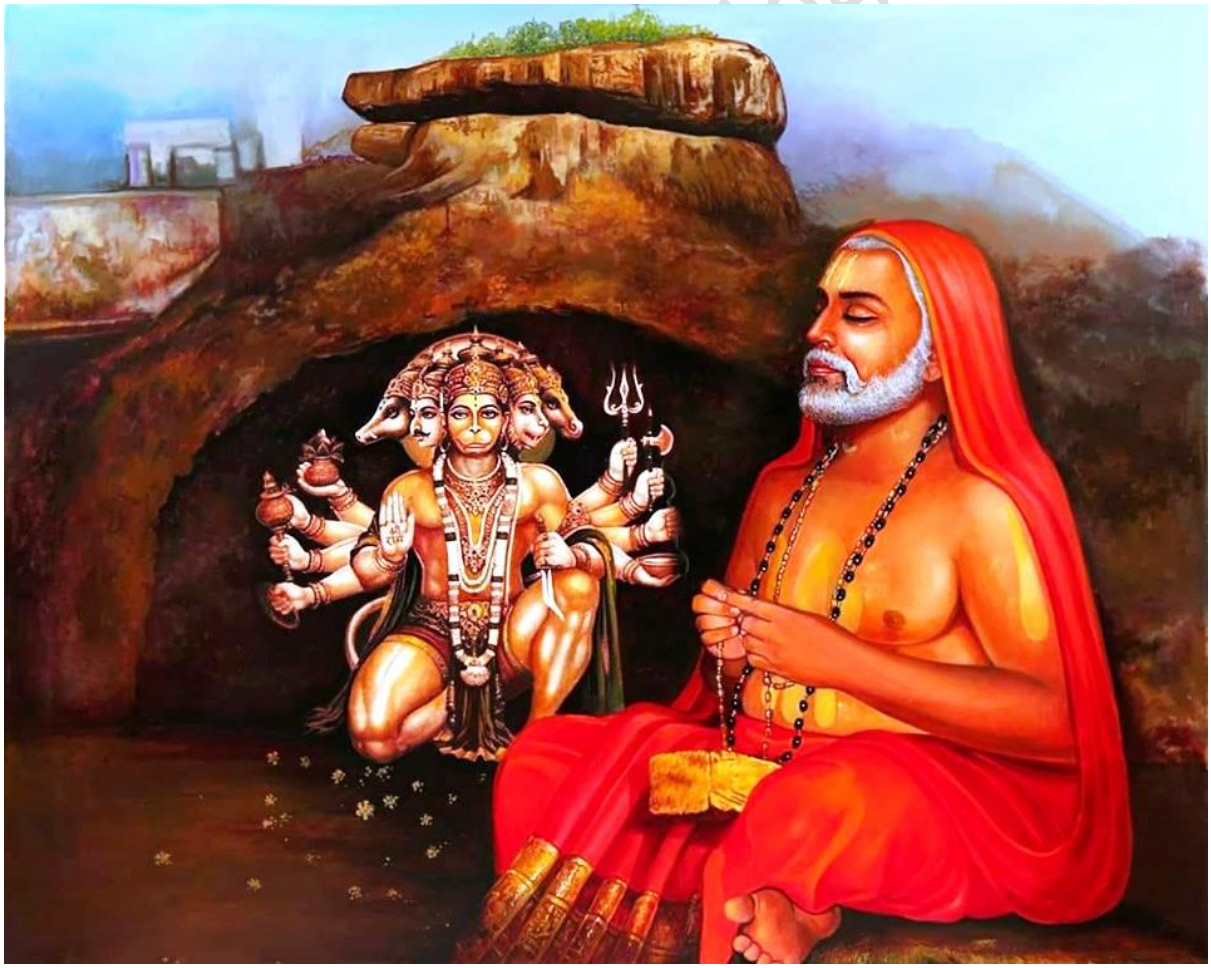
Panchamukhi (near Mantralayam) on the banks of river TungaBhadra where Sri GuruRaayaru did penance and had darshan of Panchamkha Hanuman;

All these and many more speaks volumes about the glory and historicity of the holy river TungaBhadra.

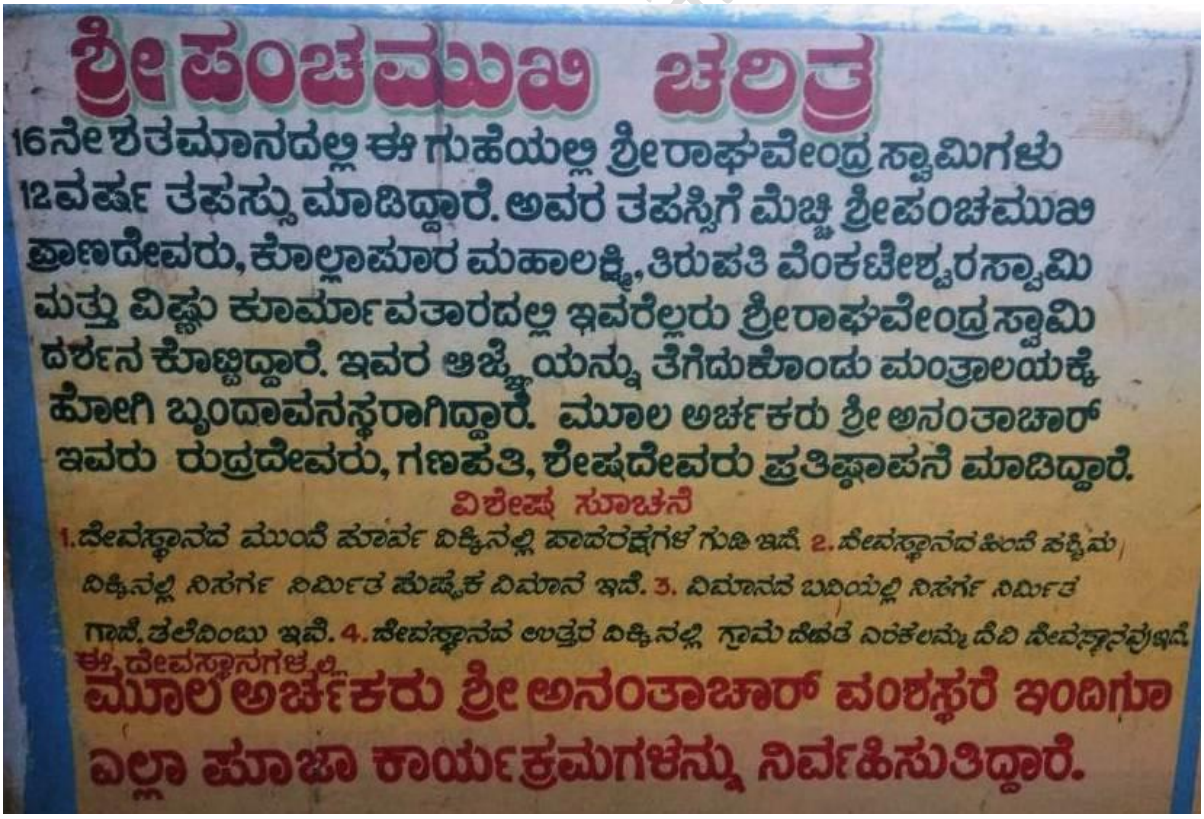
TEMPLES OF MANTRALAYAM – Part-II

Panchamukhi AanjaneyaSwamy (Hanuman)

PANCHAMUKHI HANUMAN (depicted image) a cave temple where Sri Raghavendra Swamy (Sri GuruRaayaru) had performed penance for 12 years meditating on Panchamukhi (five headed) Hanuman before entering into Brindavana at Mantralayam. Sri Guru Raayaru had darshan of Lord Hanuman in a unique way with five faces (Varaha, Garuda, Narasimha, Hayagreeva and Aanjaneya) at this spot along with Lord Venkateswara (Tirupathi), Goddess Sri Mahalakshmi (Kolhapura), and Kurma Roopi Paramatma Vishnu.



One can find the Moorthis' of these deities inside the temple along with a small Brindavana (replica) indicating the spot where Sri Raayaru did the penance. Lord Hanuman manifested here is in a rare posture, sitting on his knees with folded hands facing east. It is believed and said that whoever worships him will be benefited with merits and fulfilment of their desires.



Sri GuruRaayaru did upasana of Lord Hanuman (Vaayu dEvaru) in this form and had darshan accordingly.

As per the Kshethra Mahatmya this location is said to be in existence since days of Tretha Yuga. Lord Hanuman is believed and said to have visited this spot during the epic days of Ramayana during the course of getting Sri Rama and Lakshmana released from Mahiravana.

You will find rare and giant rocky structures in the replica of a bed and a plane (elevated rock) said to have been used by Lord Hanuman. There is also an underground passage near Erukalamba temple through which Lord Hanuman is said to have reached Mahiraavana and finally killed him.

Outside the main temple there is a spot where we find a very large sized foot wear being worshiped said to be of Lord Hanuman. It is said and believed that Lord Hanuman uses this foot wear which is replaced once in five years as per the local customs and beliefs when they get soiled due to wear and tear.

Apart from this there is a temple of Goddess Erukalamba (Grama Devatha) located at a small distance from Panchamukhi temple. She is the

presiding deity of this place who is also worshiped by the pilgrims coming from far off places.

Since the days of Sri Raayaru the temple has come into prominence. People visiting Mantralayam will make it a point to visit this temple to seek the blessings of Lord Hanuman in a rare form. During festival days especially on the new moon (Amaavaasya), full moon (Pournami), Tuesdays, and Saturdays there will be rush of pilgrims to this temple.

The temple of Panchamukhi Aanjaneya Swamy is located on the banks of river Tungabhadra about 20 km to the north of Mantralayam. It is on the Karnataka – Andhra border coming under Karnataka state about 2 km from Ganadhala village. Bus facilities are available on this route with buses from Mantralayam to Raichur and Manvi passing via Panchamukhi. Private transportation (Tempo/Auto) facilities are also available from Mantralayam to Panchamukhi.

BICHHALI (Bhikshalaya) KSHETHRA DARSHANA

Bhikshalaya currently known as Bichchali is located in the Raichur district of Karnataka state about 20 km from Mantralayam on the banks of holy river Tungabhadra.

This is said and believed to be the place where Sri Rayaru had spent 13 years of his life before moving over to Manchali (Mantralayam).

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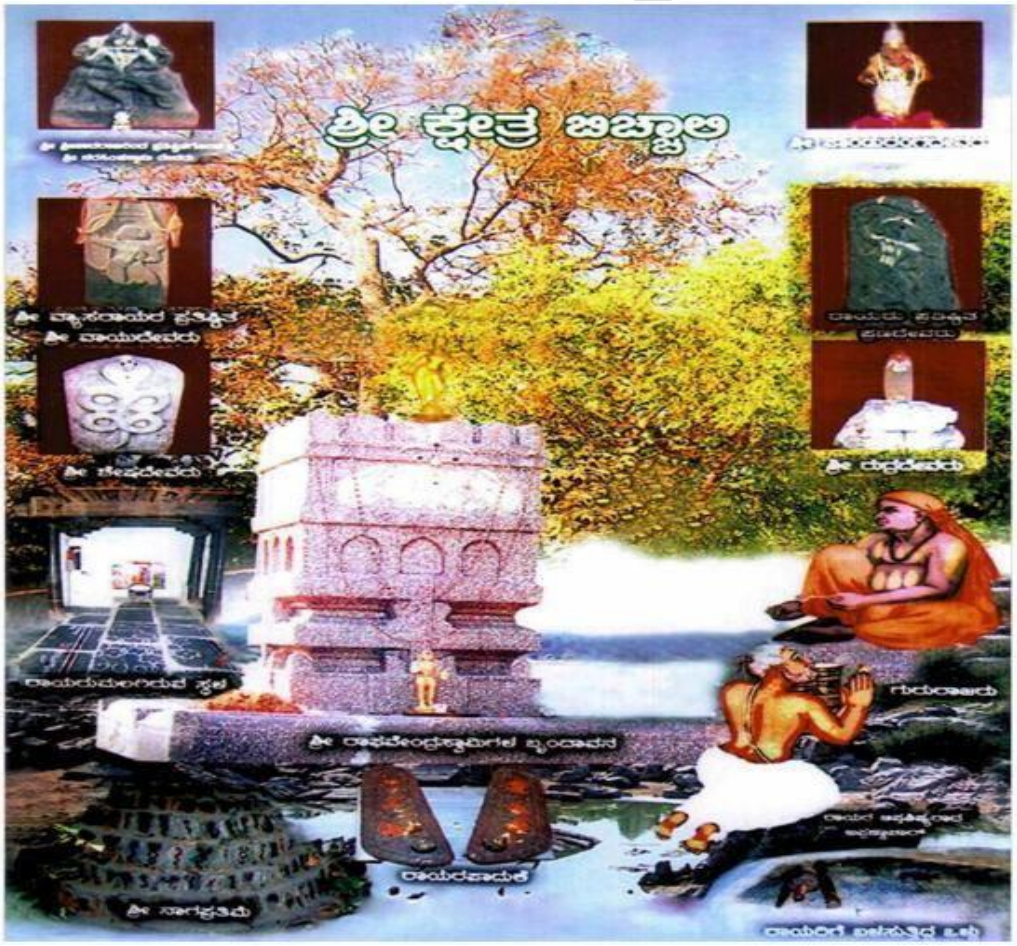
Sanctified with the memories of Sri Rayaru's stay at this place and his association with Sri Appannacharya the beloved disciple and an ardent devotee of Sri Raghavendra Swamy, the place Bichchali also known as Bhikshalaya is one of the places to be visited on a pilgrimage to Mantralayam. To visit this place one has to make own/hired vehicle arrangements.

Sri Appannacharya was a great Sanskrit scholar and a teacher who was running a Gurukula under whom number of students were getting taught. In those days the students irrespective of their economic status will have to procure rice and cook their own food.



Accordingly, they used to go daily for procurement of rice (Bhiksha) and thenceforth the place came to be known as Bhikshalaya.

Notable locations (sites) at BichHali

Japada Katti

It is an elevated platform under a Banyan tree (Aswatta Vruksha) where Sri Appanacharya used to conduct lessons for his students. Later on, after Sri Rayaru came to that place, both of them used to sit together at this spot and discuss on various spiritual topics. We find number of Naga shilas (idols) installed around this spot. It is believed and said that people who perform the ritual of Naga Devatha Pratishta at this spot are blessed with progeny.

Ekasila Brindavana

It is a Brindavana of Sri Rayaru at Bichchali that was installed by his beloved disciple Sri Appannacharya as per the directions of Sri Rayaru himself.

It is said that Sri Rayaru used to give daily darshan to Sri Appannacharya from this Brindavana in the form of a Jyothi.

It is called Ekasila Brindavana since it was incidental that it was built with the same stones used for Sri Rayaru Moola Brindavana at Mantralayam.

It was installed on Japadakatti adjacent to the holy river Tungabhadra where Sri Rayaru used to sit and discuss with Sri Appanacharya.

Uniqueness of this Brindavana is that, it is not covered by any roof and it is in open air. It is the only Brindavana of Sri Raghavendra Swamy in the open sky without any roof.

Unlike other Mruttika Brundavans, here Sri Rayaru entered the Brindavana in the form of a Jyothi.

Daily Pooja and rituals are held for this Brindavana by the descendants of Sri Appannacharya.

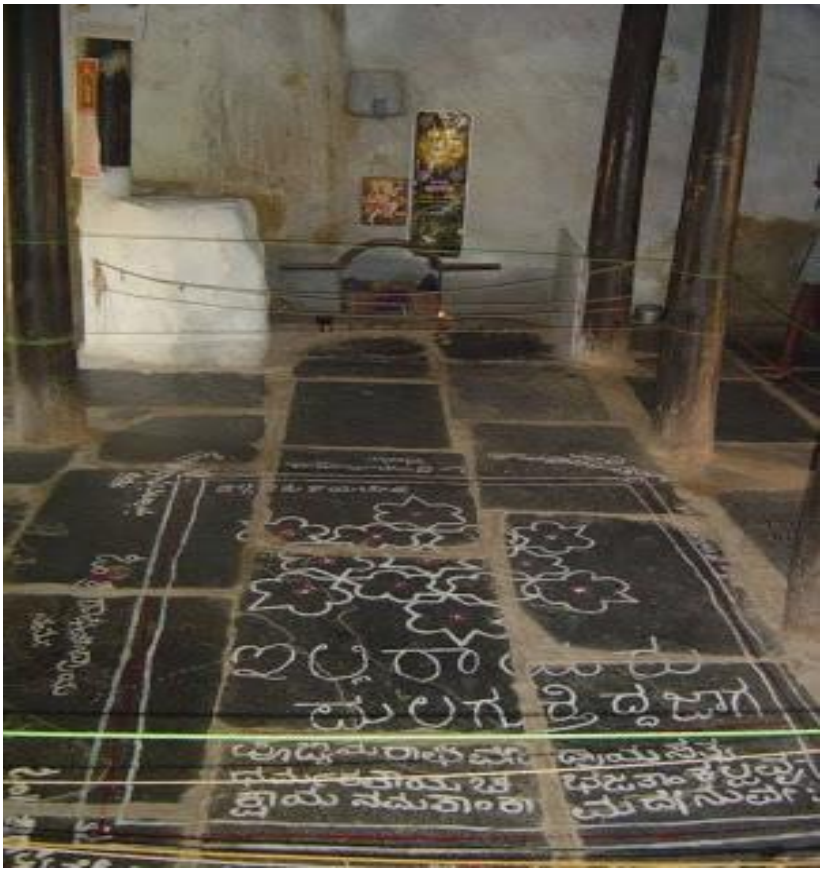
Snake Bill

As per legend, in the backyard of Sri Appanacharya's house there was a snake bill where a king Cobra used to reside in it. Sri Raghavendra Swamy during his stay at Bhikshalaya was regularly offering milk to the serpent (Aadi Sesha) after his daily pooja/rituals and the serpent used come and drink the milk.

When Sri Rayaru decided to move to Manchali he had taken a decision to dismantle the snake bill. Accordingly, when it was dismantled an icon of snake (Naga Shila) manifested in its place which is being worshiped currently.

House of Sri Appannacharya

It is more than 400 years old house where Sri Rayaru used to live along with Sri Appanacharya during his stay at Bhikshalaya where memories of Sri Rayaru's presence can be seen.



ಶ್ರೀರಾಘವೇಂದ್ರ ಯತಿಗಳ ಸಾನಿಧ್ಯದಿಂದ ಪವಿತ್ರವಾಗಿರುವ
ಶ್ರೀಅಪ್ಪಣ್ಣಾಚಾರ್ಯರ ಮನೆಯ ಪಡಸಾಲೆ.

But, this historic house collapsed during 2009 Tungabhadra floods. Only a part of the wall inside the house with the idols of Lord Hanuman installed by Sri Appanacharya and the idol of Naga Devatha manifested from the Snake Bill during Sri Raayaru's time have remained intact standing as a testimonial to the glory of this sacred house. This has been since renovated.

Sri Ugra Narasimha

Installed by Saint Sri Sripadarayaru (Mulabagalu) Guru of Sri Vyasa Rayaru whose lineage was Sri Raghavendra Theertharu.

Lord Hanuman

Installed by Sri Vyasarayaru a great devotee of Lord Hanuman and immediate predecessor in the lineage of Sri Rayaru.

Rarity of this idol is, presence of clearly visible marks of Shanku-Chakra in the front and Raajamudrika (symbol) of Vijayanagara Empire carved on back of the idol.

It suggests that the Hanuman idol was sculpted during the historical days of Vijayanagara Empire for which Sri Vyaasaraajaru was Raaja Guru who had even ascended the throne of Vijayanagara Empire for a brief period during Sri Krishna Devaraaya's time.

Apart from this one can also have darshan of Lord Hanuman installed by Sri Raghavendra Swamy himself.

The sight of Ekasila Brundavana in the open air, presence of Lord Hanuman installed by Sri Vyasarajaru,

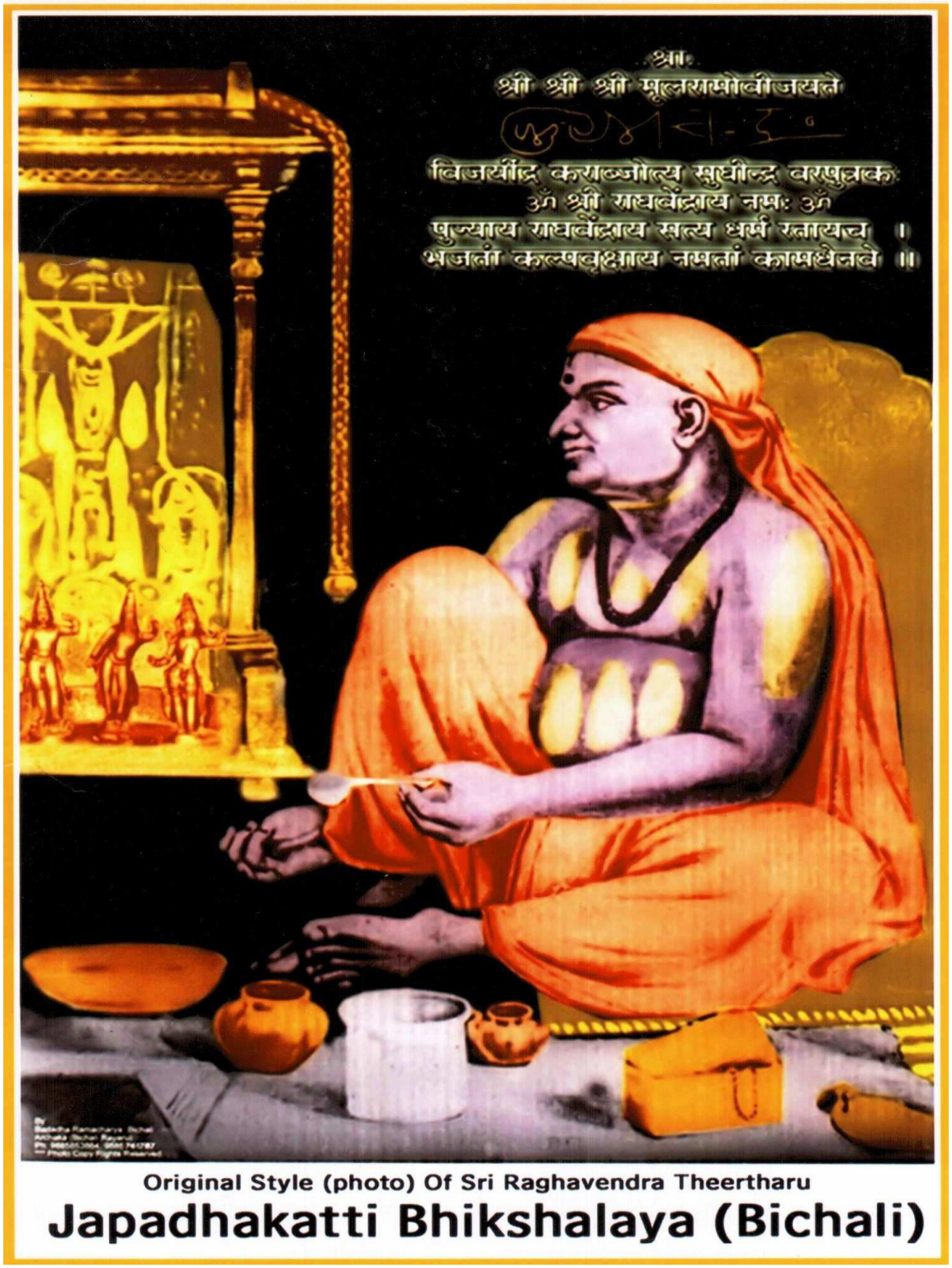
Lord Hanuman installed by Sri Raghavendra Theertharu,

Lord Ugra Narasimha installed by Sri Sripaadarajaru and the Naaga Shilas all within the same vicinity right on the banks of holy Tungabhadra river gives an electrifying/thrilling experience which one can feel rather experience on a visit to this holy place and have kshethra darshana.

Bichchali is the place where Sri Appannacharyaru jumped to Tungabhadra river, in order to proceed to Mantralaya when he heard of Sri Guru Rayaru's entering brundavana and the famous GuruStotra, " Sri Poornabodha..." started coming out of his mouth!

The brundavana here doesn't have mruttika since Shri Guru Rayaru consecrated it by entering in jyoti form!

॥ಶ್ರೀ॥
ರಾಯರಂಗೆ ಬಳಸುತ್ತಿದ್ದ ಒರಳು ಕಲ್ಲು
GRINDING STONE USED FOR RAYARU
05.05.2012


श्री
श्री श्री श्री मूलरामोविजयते
विजयींद्र कराब्जोत्थ सुधींद्र वरपुत्रक
ॐ श्री राघवेंद्राय नमः ॐ
पुज्याय राघवेंद्राय सत्य धर्म रतायच ॥
भजतां कल्पवृक्षाय नमतां कामधेनवे ॥
Original Style (photo) Of Sri Raghavendra Theertharu
Japadhakatti Bhikshalaya (Bichali)

Nearby Mantralayam (Holy Places to have darshan)

Some of the holy places to be seen in & around Mantralayam are….

- Madhavarama (SriRaama Shila)
- Venisompura – Sri VyasaTattvajna Theertharu
- Imbharampura – Sri Appaavara katte
- Rajoli (Rajavali) – Sri Bhuvanendra Theertharu
- Chippagiri (Cheekalaparvi) – Sri VijayaDasaru
- Maanvi Kshetra – Sri Jagannatha Dasaru
- Uttanuru/Sankapurua (GopalaDasaru)
- Adoni (Manga Rayari + Ranamandala Aanjaneya Swamy)
- Urukunda (Sri Lakshmi Narasimha Swamy)
- Kalluru (Sri MahaLakshmi)
- Modalakallu (Swayabhu Sri Venkateswara)
- Hampi, Chakratheertha, Anegondi,
- Alampur – Sangameswaram

MANTRALAYAM
(USEFUL INFORMATION)

Location:

Located on the banks of sacred river Thunga Bhadra, Mantralayam is a small and peaceful town the abode of Great Madhva Saint Sri Raghavendra Theertharu, popularly known as Sri Guru Raayaru. It is located at a

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distance of 90 km from Kurnool town and 250 km from Hyderabad city. Other towns nearby Mantralayam are Adoni (20km), Yemmiganur (20km), and Raichur (50km) Bellary (135 km)

How to Reach Mantralayam?

Mantralayam is well connected by road and rail.

By Road:

APSRTC and KSRTC are running regular buses connecting Mantralayam with major towns and cities in the states of Andhra Pradesh and Karnataka. Kurnool (NH-7) in Andhra Pradesh and Raichur in Karnataka are two locations which are pretty well connected to Mantralayam. Apart from this, private tourist operators are also running special buses to Mantralayam from various parts of the country.

By Rail:

Nearest railway station to Mantralayam is **Mantralayam-Road** (Tungabhadra) on the Mumbai-Chennai main line which is 15 km from Mantralayam. From there it is about 30 minutes' drive by Road. All most all trains running on this route halt at Mantralayam Road. Auto facilities are available for pick up from railway station to Mantralayam. APSRTC/KSRTC is also running buses to and from railway station at certain specific timings.

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By Air

Nearest airport is Hyderabad which is about 250 km from Mantralayam and Kurnool (100 km)

Accommodation:

Accommodation (boarding and lodging) is not a problem at Mantralayam with number of hotels and restaurants that have come up of late, apart from the availability of number of guest houses donated by devotees.

Besides, Mantralayam Mutt also provides accommodation to pilgrims in their specially constructed choultries/cottages where rooms are provided at nominal cost. You can now make online room booking also.

One can find the details of accommodation from Central Reception office as soon as they reach Mantralayam.

Another unique feature of this temple is the Mutt organizes free food facility (except on the notified days) within the Mutt to all the pilgrims in their spacious dining halls.

Languages spoken at Mantralayam:

Kannada, Telugu, Hindi and English

Temple Timings: On normal days, temple will be open from 6.00 am to 2.00 pm and again from 4.00 pm to

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9.00 pm. On special occasions the timings may vary. Generally, there will be rush of pilgrims on Thursdays/week ends and on special occasions like Sri Rayaru Aaradhana.

Present Head of the Mutt:

H.H. Sri Subudhendra Theertharu

Contact Details:

Sri Raghavendra Swamy Mutt,
Mantralayam, Adoni(Dt),
Kurnool District, Andhra Pradesh, India.
Phone: +91-08512-279459

Web address - https://srsmatha.org/

Email: info@srsmutt.org

SRI MANMOOLARAMO VIJAYATHE SRI GURURAJO VIJAYATHE

SRI RAGHAVENDRA SWAMY MUTT
MANTRALAYAM.

S.NO.	PARTICULARS	PHONE NUMBER
1	SRI SWAMIJI OFFICE	08512- 279429 / 279848
2	MANAGER	08512 -279888 9440077284
3.	ADMINISTRATIVE OFFICE	08512 – 27-459
4	P R O OFFICE	08512 – 279700
5	SECURITY WING	9398648707
6.	DEVOTEE&DONOR CELL(DD CELL)	9493938563
7.	C R O 'A' WING	8904386590 08512 - 279659
8.	C R O 'B' WING (200 ROOMS)	8951874590
9.	BRUNDAVAN GARDENS	8660802864
10.	S G S VIDYAPEETAM	08512 - 279496
11.	G.S. MAGAZINE SECTION	08512 - 279887
12.	SRI SUJAYEENDRA HOSPITAL	08512 - 279487
13.	GOSHALA	7981479779

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Srimanmoolaramo Vijayate Sri Gururajo Vijayate

Jagadguru Srimanmadwacharya Moola Maha Samsthana
Sri Raghavendra Swamy Mutt – Mantralayam – 518345

Contact details of
Sri Raghavendra Swamy Mutt - Mantralayam.

S.no.	Department /Section	Phone Number
1.	NSRS MUTT Office	08512-279429 /279848
2.	Manager	9440077284
3.	Administrative Office	08512-279459
4.	PRO – Religious section	08512-279700
5.	Security Wing	9398648707
6.	Samskruta Vidhyapeetam	08512- 279496
7.	Sri Gurusarvabhouma Magazine	08512 -279887
8.	Sri Sujayeendra Arogyashala Hospital	08512 – 279487
9.	Goshala	7981479779
10.	Book stall	9880594041 / 08512-279496

For general information & Account details contact : 9493938563
Timings : 9am to 2pm & 4pm to 8pm

General Information

Online Room booking - https://srsmatha.org/rooms
Online Seva booking - https://srsmatha.org/sevas
Online Donation - https://srsmatha.org/donations

* Sevas and Donations can be booked online as well as in person
* Spot Seva can be booked instantly in Seva counters

After booking Seva /donation kindly send your Transaction details and Postal address along with phone number to preferably to ddsrsmutt@gmail.com or whatsapp to **9493938563**

Donor Room booking through Whatsapp only

S.no.	Department /Section	Phone Number
1.	CRO -'A' wing	8904386590
2.	CRO - 'B' wing	8951874590
3.	CRO - 'C' wing	8660802864
4.	Online Queries	6361602944

- **Online : 325 Rooms**
- **Offline : 625 Rooms**

*** But for Rooms availability in both facilities please check display.**

For Sri Raghavendra Swamy Mutt, Mantralayam.
Manager

MANAGER,
SREE RAGHAVENDRA SWAMY MUTT
MANTRALAYAM-518 345.

Hari Sarvottama
Vayu Jivottama

Activities at Mantralayam Temple:

The temple (Mutt) conducts a chain of routine activities (poojas/sevas and other rituals) including Rathotsavam (Golden, Silver, and Wooden) on a daily basis as per Mutt's schedule. Online services are available for Seva, room booking, donations (e-hundi).

Apart from this, Sri Moola Rama Devara Pooja conducted personally by the Pontiff of the Mutt (subject to his availability at Mantralayam) is a special daily ritual at the temple.

The Mutt also conducts/organizes religious discourses on special occasions and events. Every year during the days of Sri Rayaru Aaradhana, held in the month of Sravana and during Guru Vaibhavotsava (held during Phalguna Maasa) special celebrations are conducted for seven days when thousands of devotees from all over the country participate.

Mantralaya Sri Raghavendra Swamy Mutt is known for its philanthropic activities and contribution for a social cause true to the spirit and ideologies of its icon Guru Saarvabhouma Sri Raaghavendra Swamy. Some of its social activities include free daily feeding (Anna Daana) to the devotees, free medical facilities; free education, Daasa Sahitya, Go-Samrakshana; protected drinking water supply; support during natural calamities etc. apart from contribution to the religious and spiritual growth of the individual as well as community, well within the frame work of the Mutt.

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A well-wisher of society, Sri Raghavendra Swamy is a great divine and gifted soul destined to provide solace and succor to millions of needy people.

He is...

- A helping hand to the needy;
- a remedy to the suffering;
- a consolation to the grieved;
- a healer to the sick;
- Bhava Roga Vaidya (doctor of humanity)
- Sri Guru Raayaru is Mr. Dependable to the common man.

POOJYAAYA the very word itself gives a sensational feeling of humility and respectfulness towards Sri GuruRaAyaru who is PoojyaAya; Poojaniiya; the one who is venerable, worshipable, worthy of worshiping;

the one whose name in the recent history of Hindu religion and spirituality is mesmerizing, highly popular, considered as a remedy, a healer, which people will be longing to recite;

He is **RAGHAVENDRA**, Mantralaya Guru Sarvabhouma popularly RaAyaru undoubtedly the most acclaimed Saint, verily a divine royal lineage. Kaliyuga Kamadhenu, Kalpavriksha; His glory is everlasting. He should always be adored with utmost reverence; devotion; faith; obeisance, gratitude.

Today his temples are spread across the globe with millions of devotees adoring him. Perhaps my words are inadequate to describe Him. One can only feel him rather experience him by his worship.

To describe Guru Rayaru "kEnasHakyate" naMbi keTTavarillavO ee gurugaLa | naMbadE keDuvaruMTE"

Prahlada Raayaru always believed & had utmost/unstinted faith in Hari sArvottama SriManNarayana who protected him every time from the hardships of his father Hiranyakasipa. Same faith percolated down in all his incarnations & Sri GuruRaayaru is no exception to this dictum.

Same way all of us should have utmost faith & trust in Sri GuruRaayaru who is Bhavaroga Vaidya; panacea for all illness.

If and if only one surrenders at the lotus feet of GuruRaaghavendra and worship/serve Him with all humility, sincerity, devotion and trust, for such,

He (Raghavendra) becomes Kalpavruksha/Kaamadhenu & also bestows upon, Hari Sarvottama Jnyaana & Hari Bhakti which is Sathya, which is Dharma. Rayaru charitre, mahime, gunastavana never ends; our capacity to describe him is limited, when our limit is reached we abandon it half way.

Rayaru seva doesn't mean and limited to only doing Pradakshina around His Brundavana. Spreading the

glory, significance and merits of Sri GuruRaayaru is also Raayaru SEva. Please do it Yatha-shakti.

If Raghavendra Stothra spells out mostly the merits of worshiping Sri GuruRaayaru, Sri Raghavendra Mangalashtaka describes mostly the glory of Sri GuruRaayaru. Both composed by Sri Appannacharya are the gems that came out from his desk a great service to the devout society.

Raayaru charitre, mahime, gunastavana never ends; our capacity to describe him is limited and when our limit is reached we abandon it half way.

Sri Vaadeendra theertharu openly says that Rayaru is the only choice for all people in this era.

Yatha-shakti, Yatha yogyata Sri GuruRaayara chintana.

Sri KrushnaArpanamAstu

Sri GuruRaajo Vijayate
Hari Sarvottama – Vaayu Jeevottama
nAhAm kArtA hAriH kArtA

पूज्याय राघवेंद्राय सत्यधर्मरताय च।
भजतां कल्पवृक्षाय नमतां कामधेनवे॥

Sri Guru Raayara Paaduka

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